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FOR THE GOSPEL MESSENGER.

ADDRESS TO SUNDAY SCHOOL TEACHERS,

Delivered in St. Peter's Church, Charleston, on the Evening of the 16th February, at the Anniversary of the Diocesan Sunday School Society of the Protestant Episcopal Church in South-Carolina.

The lamented indisposition of my Reverend brother, the Agent of the General P. E. S. S. Union, has imposed upon me the necessity of addressing you this evening. I have therefore chosen for my text the words recorded in

ST. JOHN, xxi. 24.—“*Feed my Lambs.*”

These words, form the first part of that solemn and weighty injunction given by our Lord to his servant Peter, after his resurrection. When testing the strength of his affection—the power of his love to his Divine Master, he thrice demanded of the grieved and astonished Apostle, “Simon, son of Jonas, lovest thou me?” the first of those tender and weighty injunctions, then laid upon him, was, “feed my lambs.” Jesus, in more than one place, represents himself as a good shepherd, guiding, watching over, guarding, and preserving his flock—rescuing them from the dangers of the wilderness, from the ravening wolf and the devouring lion, making them to lie down in green pastures, under the cooling shade of a great rock—taking the lambs in his arms, and gently leading the sick and the young. How beautiful and expressive is the similitude! How well does it shadow forth the kind care and redeeming love of Him, who gave his life for the sheep! How well does it express the feebleness and dependence of the members of Christ's Church upon the pastor and the head! How beautifully does it describe to us that simple and confiding trust, which Christians should ever have in the Shepherd and Bishop of their souls!

But more especially is it delightful to contemplate this providential and gracious care extended to the young of the flock—to the children of the Church—to those, who sealed by the initiatory rite of the Church, and regenerated in the waters of baptism, are to be brought up for God and for heaven—to those, who brought into the fold of Christ's Church, are there to be kept from the dangers of the howling wilderness, and reared for their Master's use and glory.

It is always considered an indication of great goodness and benevolence of heart, whenever we observe one of those distinguished by station, or learning, or fame, among men, delighting in the company of little children, gathering them about his knees, bringing down to their

comprehension the collected wisdom of his large experience, and in apologues and little histories, teaching them the way of truth, of wisdom, and of holiness—warning them of the dangers of the world—infusing into their susceptible minds the love of virtue, of goodness, and of God, and kindling their young enthusiasm with the desire of excellence, with the hope of attaining the favor of God. But in no mortal and sinful man does this beautiful feature shine out with such soothing and delightful refulgence, as in Him, who took young children in his arms, and blessed them; who said “suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.” Not only did he act for them the part of the all-knowing and all-powerful physician—not only did he release them from disease, and restore their emaciated forms to the freedom of life and health and joyous activity, but he delighted in their company, and his heart seemed ever to overflow with love at their presence. He provided for their admission into his holy Church, and he recommended his followers to become like them in simplicity and faith and guileless love.

Nor was his care for them confined to personal exertions, while on earth. After his resurrection from the gloomy precincts of the grave, and before his ascent to his Father and his God, he delegated this care to his chosen apostles, and through them, to the appointed and consecrated Ministers of his Church. The spirit of his affecting charge to St. Peter, must be considered as extending to each called and ordained pastor of his flock. Especially is it their duty to look after the lambs of the flock. To them has been entrusted by the chief shepherd, this solemn and important charge. They are, as far as in them lies, in imitation of their Divine Master, and in conformity with his command, to feed and guard and guide these tender lambs. And he, who coldly passes by these interesting objects of his Lord's affectionate care, does not fulfil the command of his Master, is unworthy of the holy office entrusted to him, and must render a heavy account for talents buried in the earth. If there be a minister of the altar, who, having children in his congregation, to be taught and reared for immortality, has repelled them by cold neglect, has not seized every opportunity of bending the flexible twig in the right direction, has suffered them to grow up in spiritual ignorance and to wander from the fold—if there be one who, striving for the fame of learning, or eloquence, or intellectual power, has addressed only the adults of his congregation, and has overlooked or despised these little ones; or who, wrapped up in indolence or selfishness, has been unwilling to stoop from his lofty abstractions, and to take the trouble of bringing himself down to their comprehension—then in that man dwells not the spirit of Christ. How solemn the question, which will at last be asked of him—Hast thou fed my lambs? Knewest thou not, that they were the objects of my peculiar love? Have the lambs of the flock perished through thy neglect? Hast thou lost those for whom Christ died?

But, my hearers, it is not entirely or chiefly in my brethren of the ministry, that, by appointment of those placed over me in the Church, I am this day to endeavor to stir up a greater love for the children of their flocks. There is in many, perhaps in all of them, a holy ardor for this cause, which needs not my feeble words to kindle it into unwonted fer-

vor, but which burns on from week to week and from year to year, and which animates them to the most self-denying labors for the good, spiritual and eternal, of these little ones. But the numbers of their congregations makes it impossible, that they should teach and guide all individually. Their other duties press heavily upon them, and it becomes necessary for them to call in the aid of the pious and devoted among the laity. And the obligation of Christ's command, "feed my lambs," must be considered as extending in some measure also, to *all*, who are qualified to labor in this cause. If the rising generation are to be led in the way they should go, it can be done only by the help of the laity. If our children are at all to be taught of God, then must it be done chiefly by the self-denying exertions of pious laymen. A Sunday School cannot be gathered and instructed by one or two clergymen only.

It is true, that these schools should always be under the direction of the Minister. He should point out the general plan of management, the books to be used, and the instructions to be given. He should often, always, if possible, be present, to give directions to the teachers, and familiar lectures to the whole school. But it is not possible for him to do all. His should be the guiding mind, and his active spirit should pervade and regulate every part of the system. But he needs the executing hand, the friendly assistance of those, who are willing to labor for Christ. It is for these reasons, my friends, the Sunday School Teachers of this Diocese, that we need, and that we are grateful for your assistance in rearing up for the Church and for God, the children of our flocks.

Nor is the work, in which you have engaged, an unimportant, or undig-
nified one. Next to the sacred ministry, it extends the most powerful influence for good, when zealously and judiciously employed. The consequences of the Sunday School Teachers' labors reach forward through all time, and stretch still onward, as we strain our aching sight to gaze into the dim vista of eternity.

In the first place, the work is highly important, when viewed in relation to this life. If all education be important, if it is of great consequence, to imbue the youthful mind with the wisdom of past days—to make it familiar with the eloquence and the profound thought of the great masters of literature in ancient and modern times, to familiarize it with modern science, and to point out to it the beautiful and useful results of modern art, much more is it important to fix the principles, and to guide the affections. One of the greatest errors of our times, is the wide-spread notion, that a merely intellectual education is sufficient for all the purposes of life. The system of education, generally pursued in this country, is, in this respect, essentially defective, that it makes no provision for implanting sound moral and religious principles, and for the education of the heart. Knowledge indeed is power. But undirected by principle, it is a terrible, a tremendous power. It is quite as likely to be used for destruction as for edification. The power of the elephant wisely directed and calmly applied to works of utility is one thing, and that of the lion or tiger, which moves but to destroy, is quite another. The most striking example of unsanctified knowledge, of power directed by an evil principle, is in Satan himself. Give a man

knowledge, without giving him right principles and a right temper, and you put into his hands a fearful engine of corruption, of moral pestilence, of death.

On this subject, let us hear that impartial and able witness, one of the greatest philosophers and philanthropists of our times, Victor Cousin, of Paris. "We have abundant proof," says he, "that the well-being of an individual, like that of a people, is no wise secured by extraordinary intellectual powers or very refined civilization. The true happiness of an individual, as of a people, is founded in strict morality, self-government, humility, and moderation; on the willing performance of all duties to God, his superiors, and his neighbors. *A religious and moral education is, consequently, the first want of a people.*"

In most of our schools, however, religion is entirely neglected. In many, this is no fault of their conductors, but results from the constitution of the school necessarily admitting pupils of all denominations of Christians, of Israelites, and of infidels; thus making it difficult to introduce any form or degree of religious instruction without exciting troublesome jealousies. If the teacher is attached to any one denomination of Christians, he will be believed, justly or unjustly, to be active in proselyting the children to his own views. If he is not attached to any one, he is generally himself unacquainted with the power of religion on the heart, and therefore unfit to inculcate religious truths upon others.

There are but two ways of remedying this defect. First, by establishing schools, in which the doctrines of true religion and of our own Church may be regularly taught. And this is, indeed, a most desirable object. The members of our communion in several of the Dioceses are gradually awakening to its great importance. Most heartily would I rejoice, had we seminaries of this kind among us, in which every churchman might feel entire confidence, that his child would be taught, not only the principles of human learning, but the saving truths of the Bible and the Prayer Book.

But, while the indifference of some, who ought to be thoroughly awake on this subject, and the hostility of others, prevent a consummation so devoutly to be wished, the only effectual remedy will be found in Sunday Schools. To the teachers of these schools must we chiefly look for the religious and moral education of the great mass of the community. It is true, indeed, that the parent is the natural teacher and guardian of his child's principles, morals and habits. But many parents, who might be persuaded to send their children to the Sunday School, are themselves vicious, incompetent, indifferent, careless, or hostile. How can they, being evil, give good things to their children? If their own principles are bad, they cannot teach their children rightly. If they themselves are vicious, their example will render their instructions nugatory. If they are indifferent to religion, they will do nothing: if careless, they will do nothing steadily or effectually; if hostile, they will teach principles opposite to the truth.

But very many, with the best principles and the best intentions, have themselves been so defectively educated, as to be incompetent for the work. Hence their place must be supplied by others, who have enjoyed

greater advantages, who are free from these defects, and who are willing to labor in the cause of benevolence.

If, then, the mass of the community are to be educated in the principles of uprightness, of truth, of sincerity; if they are to be taught to make the Bible their compass in the dangerous navigation of life, if they are to be taught to refer all their actions to the approval of God, if the love of Christ is to be infused into their tender minds, if we wish to rear up a generation to fear God and to support his Church, it is to the Sunday School we must look, under the blessing of God, for effecting these great purposes. The Sunday School then is all important, if we regard its influences for *this* life only. By it many a child be saved from licentiousness, from intemperance, from falsehood, from theft, and be made an intelligent and useful member of society, and an upright, moral and christian character.

But there is another view of the Sunday School Teacher's office, unspeakably more affecting. He may wield an influence, whose effects shall not cease to be felt in the ages of eternity. He may become the instrument of a work of grace in the soul. He may rescue the child from the dominion of sin, and be the means of making him truly a child of God and heir of eternal life. If, then, eternal torments are to be dreaded, avoided, fled from; if eternal joys are to be desired and sought for, then is the office of the Sunday School Teacher unspeakably important. Nay, the humble and obscure, but faithful teacher, may move a lever, which shall move the world. He may direct towards the ministry, one, whose heart shall burn with the love of souls, and who may go forth, bearing the glad tidings of salvation to lost men. He may give the first impulse towards that holy work, to one, who shall be the means of saving hundreds of immortal souls. In the tearful eye of the little boy, to whom he is explaining the mysteries of redemption, may be beaming forth the spirit of a future Bishop of the Church, of a Missionary of the Cross, of an Oberlin, or a Neff, or a Henry Martyn, of one, whose life, whose writings, whose preaching, whose example, will tell not only upon his own age and country, but upon all future time, and will draw multitudes home to glory. In the quiet and unobtrusive piety of the Sunday School scholar, may lie concealed the holy ardor of a future Cobia.

Let then no Sunday School Teacher undervalue or despise his office. Let him labor in it as one, which however unpromising at present, may hereafter produce the most extensive and the most glorious results.

And here let me inquire if there are not many young persons of both sexes among us, who are possessed of talents and acquirements, which might be employed in the Sunday School to the glory of God, who yet keep back from the work? In what nobler or holier work can you be employed? How can a few hours in each week be better spent than in teaching young immortals the way to holiness and eternal life? How can you better serve Him who gave himself for you, than by feeding the lambs of his flock? Our Sunday Schools are often embarrassed for the want of teachers, especially, those of the male sex. The offer of additional assistance will be gratefully received by their respective superintendents.

Besides, whoever engages in a work like this, is sure to benefit himself. His instructions to others will naturally have a reflex influence on himself. His religious knowledge will be extended, his principles matured and confirmed, and his own heart touched by the deeply interesting truths he inculcates. Indeed, one of the most efficacious means of growth in grace is the endeavor to impart religious instruction and to awaken pious feeling in others. It is recorded of one of the most pious and useful ministers of our Church, now gone to his rest, that he was first roused to a care for his own soul by taking charge of a Sunday School.

By these remarks I do not mean, in general, to encourage those, who are not pious themselves to undertake this charge. There is a heavy responsibility on him, who undertakes to guide others in the way of religion. How can *he* speak fitly and feelingly of our lost condition by nature, who has not felt the plague of his own heart? How can he earnestly exhort to repentance and faith and holiness, who knows not practically their necessity? How can he feelingly exhort to the love of Christ, who is yet supremely devoted to the world? Personal piety then is an essential prerequisite to undertaking this office.

But besides this general qualification, there should be a special preparation for the interesting work of Sunday School teaching. The most important part of this preparation consists in private prayer. Nothing good or great in religion can be accomplished without prayer. You cannot expect a blessing on your labors, until it is sought—sought earnestly, repeatedly, with importunity. Besides, you need this exercise to warm your own heart, to make you look upon the children entrusted to you as destined to eternal happiness or woe, and capable of avoiding the one and attaining to the other by a blessing on your exertions. Go not then to your class without falling on your knees and earnestly beseeching the presence and assistance of the Holy Spirit with your labors. Believe me, this will have a sanctifying and softening influence on your teaching. It will cause you to speak with tenderness and feeling, and will bring down upon you and the children under your care the divine blessing. Do you see a teacher hurry over his lessons, and having soon finished the slight and superficial task, gaze listlessly about him? He has not *prayed*. Had he come fresh from communion with God in the closet, he would labor as in *his presence*. Had he just been earnestly interceding for the children of his class, his countenance would be radiant with love, his eye would glisten with emotion, his words would breathe forth holiness to the Lord.

But though the best study has been well said to be prayer,* yet prayer alone is not sufficient. The good teacher must always be himself a student. Especially should the Sunday School Teacher deeply imbue his own mind with the words and the sentiments of holy scripture. He should be familiar with every part of the sacred volume. He should make it his daily study and the companion of his nightly pillow. He should draw largely from this fountain of heavenly wisdom, and drink in its godly spirit. He should make himself familiar with the best commentaries. He should make the Bible the study of his life. Whatever illustrates its sacred pages he should read with eagerness and interest.

* Bene orasse est bene studuisse.

In this view the works of travellers in Palestine and other eastern countries are of great value to the Sunday School Teacher. He may draw from their descriptions of eastern manners and customs the most interesting illustrations of the divine word. Nothing is more pleasing to the inquisitive mind of youth, than the elucidation of some obscure or ambiguous passage by some curious relic of eastern customs and manners.

Next to the Bible and whatever sheds light upon its pages, should the Sunday School Teacher make himself familiar with the incomparable liturgy of the Church. It is not enough for him to be familiar with the words of this noblest of human composition, he should take pains to understand its deep meaning, its hidden beauty. There are now a number of valuable works illustrative of this sublime manual of devotion, with some of which should the Sunday School Teacher be thoroughly conversant. Much of the Prayer Book is to be taught to his class. It should therefore be the subject of his own careful study. And the more one ponders over this precious relic of the wisdom and piety of past ages, the more will the spirit of devotion take deep root in his own bosom. And the piety, which is nourished by the Prayer Book is equally removed from cold formality on the one hand, and from the wildness of fanaticism on the other. It is deep and fervent, yet pure, elevated and abiding.

But as the Church Catechism is an important part of the course of Sunday School instruction, the teacher should be more thoroughly prepared on that portion of the Prayer Book. It is not enough that he should himself have been taught by rote. This short and plain catechism is yet a manual of divinity. As such, it should be studied by the teacher till he is able to prove each answer by pertinent texts of Scripture, and to illustrate its meaning in other and fuller language. In this study, he will find abundant assistance in many excellent lectures on the catechism.

And whatever be the subject of the weekly lesson, the Sunday School Teacher should give it attention enough immediately before, to make himself thoroughly familiar with it. Does any one shrink from this labor? Let him watch the course of the best teachers of secular knowledge. He will find them trimming the midnight lamp. He will find them making thorough and careful and daily preparation for the exercises of the school room. And are you unwilling to do for the love of souls, what they do for an earthly reward? But you are not at liberty to decline this preparation. You are set to feed the lambs of the flock: and you have an account to render to the Shepherd and Bishop of souls. The work given you to do, is unspeakably important. Beware how you slight it. To do your work well, you must be faithfully and thoroughly prepared for it.

But beyond all other things, must the Sunday School Teacher be prepared for his work by a love of souls. He will meet with many difficulties and discouragements. He will be called upon to enlighten the ignorant, to awaken the stupid, to sharpen the dull, to rouse the inattentive, to recall the wayward. He will often feel, that his instructions are lost, his labors unavailing. He will feel, that his words are in vain, that he is spending his strength for nought. There is but one feeling, which can

sustain the teacher under such heavy discouragements. That is an ardent love for immortal souls. It is the abiding feeling, that he is laboring for eternity. If the ancient painter, when reproached with the slow progress of his labors, could answer, with a just enthusiasm for the glories of his art, "I paint not for transient and temporary applause, but for *eternity*," how much more may he, who is bringing up young immortals, for God and for unending happiness, adopt the same lofty and emphatic language! The seed sown by you in faith, in humility, in prayer, may spring up, when you know not of it, in silence, in solitude, in sickness; and bear an abundant harvest beyond the grave. Immediate and striking effects are not the only, are not even the most desirable results of your labors. Is there even *no* perceptible benefit? Yet labor on; for Christ's word shall not return void. Your severest discouragement may be the last trial of your faith and patience—may be the immediate forerunner of the most gratifying success. The child may appear to you stubborn, hardened, incorrigible; but He, who sees the heart, may perceive a struggle going on in his bosom, and may know, that he is on the very point of yielding to the Spirit's influence.

There are still other points, on which I wished to insist, as the necessity, not merely the *importance*, but the indispensable *necessity*, if you would effect any thing good, of the most rigid punctuality. I wished also to shew, that order and system and regularity were essential to success. It might be desirable also to enlarge upon the importance of the teacher's visiting the pupils of his class. But the time wears.

I can now only exhort those engaged in this holy work to renewed ardor, zeal and devotion. Let no sacrifice be too great to enable you to continue your labor of love. Let each Sabbath morning find you as regularly in the Sunday School room, as it finds the Clergyman in the desk or the pulpit. Let each exercise be preceded by the prayer of faith, and accompanied by the spirit of love. Let no opportunity of enforcing religion on the heart and conscience pass by unimproved, and your self-denying labors will be blessed to the salvation of souls. One and another, perhaps many will yet rise up to call you blessed. Think of the joy, with which you may, at the last day, present them at the throne of Christ, and exclaim, "Here am I, and the spiritual children whom God hath given me." Think of the approving countenance of Him, who so loved little children on earth. Remember, that the time will come, when you will regard one approving smile from his countenance as of more value than the buzzas of millions, or than the mines of Peru. Labor then as in view of death, judgment and eternity. And may God grant you the glorious reward of seeing each lovely child entrusted to your care, confirmed by Episcopal hands, coming to the holy communion, leading lives of exemplary piety, and at last sitting down with you around the throne of God and the Lamb.

Let us but have our Liturgy continued to us as it is, 'till the persons are born who shall be able to mend it, or make a better, and we desire no greater security against either the altering this, or introducing another.
—South.

FOR THE GOSPEL MESSENGER.

REPORT MADE TO THE DIOCESAN SUNDAY SCHOOL SOCIETY OF
SOUTH-CAROLINA AT THE ANNIVERSARY, FEBRUARY, 1838.

In Lacedæmon children were regarded as the hope and property of the state. Accordingly, at the age of seven years, they were withdrawn from the supervision of parental care, and placed under the instruction and training of public functionaries. But in Christendom, those parents who have been signed with the sign of the Cross, and have permitted their offspring to be sealed with the same holy signature, ought to regard their children as the hope and the property of the Church; and in fulfilment of this pledge implied at the baptismal font, they ought to devote all their energies, by prayer and personal effort, to train them up in the nurture and admonition of the Lord. And they ought to be the more earnest in this, inasmuch as not only the temporal or outward prosperity of the Christian community depends upon the proper training of their children, but as a *personal* interest of much greater magnitude is involved; even the salvation of their undying souls, and through them, the eternal welfare of thousands of the human race. Such is the estimation in which Christian parents are bound to regard those children whom Heaven has entrusted to their care; and such is the light in which the Church has ever regarded all who are born within her sacred pale. In furtherance of the end involved in these principles, in addition to the divine ordinance of baptism, whereby children are regenerated and grafted into the body of Christ's Church, she has provided various means to enforce parental instruction and to teach her younger members what be the first principles of the oracles of God. Among these various means, few have, in the estimation of this Board, been more efficient, few more blessed of the Holy Ghost, than faithful instruction in the Sunday School. The Board desire to express their public and hearty thankfulness to Almighty God for the many encouraging instances of docility and of the permanent implantation of Divine truth in the youthful mind, with which they have been furnished since the organization of this Society. But whilst they cherish unabated confidence in the usefulness of this institution, and would resolve with an humble reliance upon the grace of God in Christ, to pursue its designs henceforward with renewed zeal and ardor, they would nevertheless avail themselves of this opportunity to disabuse the minds of some parents and sponsors of a practical error which the Sunday School system *seems* to have superinduced. This Board regard the Sunday School as a mere auxiliary to sustain, enforce and deepen, the instructions of parents, ministers and sponsors. But they regret to have to say, it seems to be a feeling far-reaching in extent, that wherever a Sunday School exists all parental and sponsorial responsibility is removed from those who permit their children to attend, to the teacher by whom they are instructed. This is a radical error of great moment. And the Board desire to say explicitly, that in their judgment, not one tithe of parental responsibility is removed by the institution of the Sunday School. The parent possesses over the child an influence which can never be transferred to

any other mortal; and for the due and religious exercise of that influence they are accountable to God. They ought not therefore to feel that they have discharged their duty when their children have been sent to school; but they should not the less seek to instil the truth at home, to sanction and sanctify by parental tenderness those instructions which they have received from strangers. Were this mode universally and earnestly pursued, the Board feel a confidence, that with Divine blessing, our schools would present a much more flourishing aspect, and many more pious youths would yearly come forward to devote themselves to the service of Christ in the ministry of his Church. They would therefore earnestly commend this subject to all the schools and parents who are connected with them. The same remark might be applied with not much less force to sponsors, who seem now to think, since the establishment of Sunday Schools, that their solemn vows at the altar of God are abrogated. With a desire thus explicitly to express their belief that the parental, sponsorial and ministerial relations are not at all altered in a religious aspect, nor their duties lessened, by the establishment of the system of Sunday School instruction, the Board desire to urge more general attention to it as a most efficient aid. Many are found who ought to be gathered into these nurseries of the Church, but who through some neglect are still left to wander in ignorance and wickedness. At this period the mind is plastic, and susceptible of any impression—how important then to pre-occupy it with the seeds of the Gospel of the grace of God—to impress early the momentous truths of Revelation and lead them to devote themselves to the service of their Maker. In the ardent hope that much more will be done in coming years for the pious instruction of the young by all concerned, the Board proceed to give an abstract of all the reports which have been handed in to the Corresponding Secretary. They regret to say that many schools in the Diocese, and Auxiliary to this Society, have neglected to forward their reports.

The Executive Board of the Sunday School of St. Philip's Church Report:—That the system of instruction continues much the same as formerly. The total number of teachers in their Schools is 41. Of these 17 are males and 24 females. 8 male teachers are in the white School and 15 females. And in the colored School there are 9 of each. The whole number of scholars is 323. Of these 173 are white and 150 colored. In the former there are 85 male scholars and 88 female. Of these children 11 male and 14 female are unable to read. The teachers of the white school have a monthly meeting at which the Rector has read with them nearly the whole of Hobart's Festivals and Fasts, and also selected articles on the utility of Sunday Schools. In the colored School there have been questions by the Minister on the catechism of the Church and also on the catechism lately set forth by the Bishop for such a School. Both Schools are visited every Sunday in turn by the Rector and assistant Minister.

The Superintendent of St. Michael's School Reports:—That the School was open 47 Sundays of the last year from 9 to 10 o'clock. There are in the School 6 male teachers and 11 female—total 17. The whole number of scholars is 98—39 boys and 59 girls. The children are questioned every Sunday by the assistant Minister on the lesson for the day,

on which occasion they evince great interest. 50 copies of the Children's Magazine are distributed among the scholars as rewards; and the teachers subscribe for 9 copies of the Sunday School Visiter, and also for the Spirit of Missions. The Library is much the same as it was before; but exertions are making to enlarge it. During the summer the colored School belonging to this Church was attended with interest. There were 4 male teachers and 8 female, and 100 scholars who were instructed every Sunday after evening service. In the winter, however, in consequence of the shortness of the days, the instruction was after morning service; and most of the teachers being absent the School has very much decreased. Hopes are entertained that as the season advances it will be revived with increased effect.

An encouraging Report has been received from the Superintendent of St. Paul's Church, Radcliffeborough. During the last winter, the attendance was very small, only about 56—but since June last it has increased to 132. The whole number of scholars in the two Schools is now 219. Of these there are in the white School 95, viz: 44 males and 51 females, and in the colored School there 50 males and 74 females. There are 12 female and 6 male teachers in the white department—6 female and 1 male in the colored, in all 25—all of whom appear to take much interest in their useful occupation. The Library is in a bad condition by having many of the books scattered or mislaid. Efforts are making, however, to improve it. There are in the School 26 subscribers to the Children's Magazine. 6 of the Sunday School Visitors are likewise taken.

From St. Stephen's Chapel we learn that this Sunday School is under the care of its Minister, aided by 10 female and 3 male teachers. It contains, of white children, about 45 girls and 20 boys; besides upwards of 30 taught as an infant class; and of colored children about 40—total 135; being an increase of 55 since its removal into the new Chapel. Not more, however, than 70 or 80 are commonly present on any one day.

The time of instruction, except during a few weeks of winter, is from half after 8 o'clock till 10.

The younger children who cannot read well, (if at all,) are taught principally from the elementary works of our General Union—but most of the scholars are told to learn the collect for the day, a part of the catechism, and about 10 verses, in the regular series of one of the Gospels. The former two of these lessons are explained to the teachers by the Minister, once a month—the latter, weekly—and the children are examined by him, on the first Sunday of each month, on what they have just been taught from the catechism.

In the Female School the instances are cheering of interest felt, and benefit resulting; several of the pupils having become teachers; others having, recently, in Confirmation, given, we trust, their hearts and their lives to their Saviour; and the general behavior of many also of the younger holding out at least the promise of good. In the Male School the want is felt, most painfully, of more teachers, nor do we look for it to flourish, while supplied so inadequately,—however faithful the few, who now have it in charge.

The Parish Library of about 450 volumes, (of which a due proportion is for the young,) they are in the habit of using eagerly, but whether profita-

bly, does not appear. We are longing for more books of an unexceptionable character from our General Union.

About 25 copies of the Children's Magazine are subscribed for by the scholars—and the Juvenile Missionary Society numbers among them about a dozen members.

St. Peter's Church,—Number of white scholars 100; number of colored scholars 120—total 220. 5 male and 8 female teachers in the white School; 3 male and 7 female teachers in the colored School—total 23.

A teachers' meeting is held once a month at the house of the Rector, which is conducted by prayer, singing, the reading of certain extracts from useful works and an endeavor to impress their duty upon the minds of the hearers. None of the white scholars have died since the foundation of the School four years ago; two of the colored school died during the year, both of whom furnished gratifying evidences of piety. The catechism used in the colored School is the one set forth by the Bishop in Convention. The Rector addresses the children of the School from time to time, and opens the School always with the service set forth for the purpose. The system recommended by the General Sunday School Union is the one pursued. The Library is large, containing most of the books issued by the Sunday School Union.

The Superintendent of the School of Trinity Church, Columbia, Reports:—That it continues in very much the same condition as it was last year. The number of teachers is 7, and the number of scholars from 25 to 35. The books used are chiefly those issued by the press depository for the purpose. 6 copies of the Sunday School Visiter are taken, and 28 of the Children's Magazine.

The Report from All Saints, Waccamaw, states—That during the past year 14 children have attended to their Sunday School—9 boys, 5 girls, between the ages of 12 and 4. Teachers, 1 male, 3 female.

The Board regret to say that these are all the Reports which have been sent in to the Corresponding Secretary,

The Treasurer Reports—That he has effected sales during the year past to the amount of \$335 31—which have produced to the Society the sum of \$41 10 as their profits; and leaves the amount of books on hand to be about \$231—which is what is called the Society's Stock, or capital invested. The amount transmitted to the Protestant Episcopal Sunday School at New-York was \$370 52—leaving a balance due them of \$94 73. The books sold on account of the Protestant Episcopal Press, at the Depository, amounted to \$45 57, which was paid over—from this sum the Society receives no interest. As each School in connexion with the Society is bound to make an Annual Report and send \$2 enclosed, the Treasurer regrets to state, that there have been 6 delinquents School the past year, and 3 the previous year; as this notification is part of his duty, he is compelled to mention the fact. The Society also is enabled to add considerably to its Book Fund by these *cash payments*. The Depository is kept well-supplied with the books of the Sunday School Union and Protestant Episcopal Press, and all such books as are considered useful in our Schools. Besides, the Agent of the Depository obtains subscriptions to the different religious publications connected with the Protestant Episcopal Church in the United States.

The Board desire to express their sense of the laudable and Christian zeal with which the teachers in the colored Schools have, notwithstanding all their discouragements, devoted themselves to instructions of this class. They feel persuaded, that though the teachers may not see the immediate effect of their labor, yet the Divine blessing will not be wanting to bless their pious efforts; and they will in addition always be permitted to enjoy the blessed consciousness of having done the best they could for a helpless race who have large claims upon our sympathies.

The Board would desire to direct the attention of superintendents and teachers to the Juvenile Missionary Society. In theory, every Sunday School scholar in the city is supposed to be a member of this Society, but in fact, not one-twentieth part of that number belong to it. It is thought this might be remedied if each superintendent and teacher would kindly present the claims of the Society before their respective scholars. The sum is so small as to enable every one to join it. And whilst the amount thus collected would be of great importance to our Missionary operations in the State, it would also exercise a salutary influence upon the children in teaching them early to feel that they are not their own, and that part of their possessions must be devoted to the cause of their Redeemer.

In conclusion, the Board feel, that as the principle of the American Episcopal Church now is to make all Societies within her domain to be parts and members of the same body, it were desirable for the General Sunday School Union of the Protestant Episcopal Church in the United States, of which this Society is an Auxiliary, to be brought into more near and direct connexion with the General Convention of the Church; and therefore they beg leave to offer to the consideration of the Society the following Resolutions:

Resolved, That it be recommended to the General Sunday School Union of our Church to take into consideration the propriety of subjecting itself to the government of the General Convention, as has been done by the Domestic and Foreign Missionary Societies.

Resolved, That it be recommended to take such steps as to enable it to meet the next General Convention to act upon this suggestion.

All of which is respectfully submitted.

FOR THE GOSPEL MESSENGER.

SERMON II.

EECCLESIASTES, vii. part of 14.—“In the day of adversity *consider*.”

Preached soon after the destruction by fire of St. Philip's Church, in 1835.

It is characteristical of the religious, that they are considerate, as it is of the irreligious, that they are inconsiderate. The duty of religious consideration is not only plainly inculcated in the word of God, but it is implied in, or rather is at the foundation of *all* our duties, for how can we know what *they* are, or feel their importance without having considered them. This duty is to be attended to, of course, in the day of prosperity; and the text does not teach, that it is peculiar to the day of adversity, but only that there are duties growing out of a state of adversity, which at such a time, should be made the subject of inquiry, and self-examination.

In a late Sermon,* your attention was invited to some of the circumstances of our late calamity, as suggesting useful reflections, and reminding us of several important duties.

Another practical reflection, as natural as it is appropriate, under our present circumstances, is the goodness of God, which has marked the whole history of this Congregation, which has shed bright rays on the past, and now shines so clearly through the clouds of our adversity. At an early period, 1698, thanks to the good providence of God, which furnished the *ability*; thanks to the *grace* of God, by which all good deeds are suggested, by a munificence which has few parallels in any country or age, one of our female members, of blessed memory, by a donation, placed this Congregation in a condition of prosperity which until the present time may be said scarcely ever to have been interrupted. Her princely gift meeting so large a proportion of the current expenses, enabled the Congregation to apply their resources to the erection and improvement from time to time of their Church. What would be our present situation, (humanly speaking, could this Congregation be kept together?) but for this resource provided by the pious foresight, and generous spirit of our departed sister? How natural is it at such a time as this, to think and to speak of this which she hath done as a memorial of her, and above all to adore our Heavenly Father who put it into her heart to make this pious and generous offering. If permitted to know what is passing on the earth, what satisfaction must she derive from the recollection of *that* act. Surely it is more blessed to give than to receive! What valuable, lasting, yea everlasting benefits, embracing generation after generation, is an individual sometimes permitted to effect! This excellent lady, in the legal deed, expressly declares, that she makes the donation, (it was a donation, not a legacy, no doubt because she wished while yet on earth to witness its beneficial operation,) from the "consideration of the love and duty she had for and *owed* to "the Church of which she professed herself a daughter, and to encourage and promote so good, charitable and pious a work as the particular maintenance of a Minister of the Church of England in Charles-town." It was seventeen acres of land on St. Philip, Cuming and other streets. Besides the direct advantages of her pious liberality, it must have been useful by its *example*. It was not *lost* on her collateral relatives, (she had no descendants,) for they who inherited her property have been in more than one generation, generous and judicious benefactors to Church institutions in several Congregations. This case, is referred to on the same *principle* that our Church has instituted Saints' days, not to awaken gratitude to human benefactors, except in a subordinate degree, but to awaken and quicken our gratitude to *Him* whose instruments of good to his Church they were—not to praise mortals, but to stir up a holy imitation of them, *so far* as they were followers of Christ. The Divine wisdom, in the holy Scriptures, calls us to move the wills and affections of sinful men, not only by sober precept, but by animating example. Under a sense of loss, it is as natural, as it is proper, for the pious mind to advert to the privileges it is permitted to retain. "God "hath not dealt with us after our sins. Bless the Lord, O my soul, and

* See Gospel Messenger for March, page 7

"forget not *all* his benefits." One link is broken, but other, and I trust stronger links, bind us together, as a *Society*. But if it were otherwise and our *collective* capacity was destroyed, we still could hold to our relation to the one Church of Christ. Common principles constitute a bond of union, which cannot be affected by external circumstances. If it were so that one of our Congregations in this city was entirely broken up—God be praised, there are others with whom the scattered sheep could unite under an Apostolic Ministry; in the profession, and cultivation of the faith once delivered to the Saints, and in the participation of the divinely ordained Sacraments. And if it were so, that all our temples were destroyed, and *all* our people scattered—our principles would lay the foundation of new Congregations, in which pious souls could still have the opportunity of baptism; of the holy communion; of praying with, and being instructed by God's Ministers. The inherent indestructibility of our principles; the fact that these principles are in healthful and flourishing exercise all around us, the opportunity still afforded us of instruction and worship, *according* to our views and usages, are consoling considerations to which we naturally recur at this time. When that great wall, like a mighty giant, fell to the earth, the heart was more than sustained by the recollection, that the Spiritual Church can never fall—and that it now lives in the very midst of us, that the Bible and God's Ministers are here—and his Sabbaths and Sacraments still may be commemorated and enjoyed.

Our comprehensive text, "In the day of adversity consider," invites our attention, as to the *circumstances*, so also to the *causes* of adversity. It is so natural an inference, that sin is the cause of suffering, that we find it held in all ages, and states of society, by savage, and by sage. Of this obvious, but too little regarded truth, the Scriptures often and variously remind men. The greatest earthly calamity, and the greatest future calamity, are specially traced to *this* source. "Death passed upon all men, *for that all have sinned*." "They that have done *evil* shall come forth to the resurrection of damnation." Oh what a happy earth would this have been, had not sin entered it! No sickness or pain, no sorrow, no poverty, no death! There would have been no occasion for the distinction between the Church, and the rest of mankind; every house would have been a temple—each father and master a priest—all mankind worshippers! A calamity of any sort should remind the sufferer, that he is a sinner, for if he was not, his just judge would not punish him; and his good governor, who is endeavoring to improve his character, would have no occasion to apply the discipline. Each calamity then summons the sufferer, as by the voice of God, to examine his heart and life—to search out his sins, that he may humble himself before God, and seek their pardon, lest a worse thing come upon him, and especially, that he may escape the *final* punishment, which is not amendatory, but wholly retributive, beyond which there is no hope. A calamity may fall upon an association, a family, a city, a nation, *in consequence* of the sins of an individual. This is its more *immediate* cause, but its remoter cause is the sinful condition of all the members of the society. It becomes every member of an afflicted society to encourage a humiliation of spirit by the consideration, that his or her sin

may be the *more immediate* cause—that they may have caused the cup to overflow, and brought down the special indignation of the Lord—that if they had been less guilty their associates might have been spared. Our text then may be understood as recommending us in the day of adversity to *consider*, that we are sinners; and more, whether or no our sins may have brought down this calamity in which others and not ourselves only are the sufferers—and still further, whether there be not some particular sin or sins which God intended specially to mark or condemn by his afflictive dispensation. If the result of our self-inquiries be favorable, we shall have occasion to thank God, that *we* have been preserved from those sins which on other occasions have been pointed at or marked out by a calamity similar to our own. If, on the contrary, honest conscience accuses us, we have learned *what* sins we have more especially at such a time to lament, to confess, to seek pardon for, and in future to guard against, to resist, and to pray for grace to avoid. What were the reflections of pious Lot, after his escape from Sodom? Doubtless that he was a sinner, and as such, punished by the loss of property and friends, and by the shock to his sympathy on the occasion. His sinfulness was the general cause of his sufferings. But the more *immediate* cause was the aggravated sinfulness of the majority of his fellow-citizens, among whom were not ten who could even in any qualified sense be considered righteous. Again *he* shared (though less than others) in the common calamity, *because* God intended to warn him against those particular sins which prevailed in the city. Such considerations should guide our self-examination. We are certainly sinners, and therefore sufferers. Let us search out our sins and strive to reform. It may be, we are of the class of those grievous sinners—those eminent sinners, who are marked out by present judgments, and bring down sufferings not on themselves only, but on their associates and the community. Let the thought stir us up to more earnest prayers for pardon, and the utmost zeal and effort to amend our ways and our doings. It may be, there are particular sins, on account of which God is visiting us with tokens of his wrath. Let us with the light of Scripture, look into *this matter*, and direct our prayers and endeavors accordingly, where the call for them is most immediate, and urgent.

Our comprehensive text, in the third place, invites us to consider the design or end of adversity. “In the day of adversity, consider” as its *circumstances* and its *causes*, so also the *purposes* for which a wise and merciful God permits it; for effecting which, he will, if we do not resist his discipline, overrule it. The Almighty might *prevent* adversity, but he prefers not to hinder it, to permit it, and overrule it for good. He lets the bitter waters flow, but he is ready to convert them into sweet waters. He makes adversity the instrument of those dispositions, and exertions, which are at the very foundation of elevated character; of self-satisfaction; of respectability and public regard; and of advancement in the life that now is. But adversity is especially valuable, (under the direction and assistance of divine grace,) as the means of advancement in the *spiritual* life; of moral and religious improvement, of securing the ineffable satisfaction of Christian faith, and of making men meet to be partakers of the inheritance of the Saints in glory. Adversity weakens

the *power of sin* in the heart. It cherishes the grace of *holiness* by impressively reminding men, that "There is no peace to the wicked," and "without holiness no man shall see the Lord." As it weans and turns away the affections from the things which are seen and temporal, so it invites, and raises them to things above, where God sitteth, and Christ at the right hand of God. Men have tried the earth, and found it vanity and vexation of spirit, how natural to sigh and to seek for a better inheritance. "It is good for me (such is the common sentiment of piety,) that I have been afflicted, that I may learn thy statutes, in keeping of which there is great reward." Great peace have they who love thy law. Tribulation waketh patience, (and how much of our tranquility depends on this grace of patience,) and patience causes men to experience the grace of God which can sustain and comfort and cheer them in the darkest hour; and experience of God's goodness worketh hope, the hope of glory which is the earnest of never ending and perfect blessedness beyond the grave.

Moses said to the Israelites, "The Lord hath taken you out of the iron furnace, even out of Egypt, to be unto him a people of inheritance." In the case of *most* of them, the merciful design failed of its object—the discipline was ineffectual—their sins were aggravated by resisting the means appointed to bring them to repentance. But there was a remnant, (alas that it numbered so few, God be praised there were some,) to whom he could say: "Behold I have refined thee, I have chosen thee, in the furnace of affliction." It is of such persons, purified of sin in a degree at least, brightend with celestial virtues, that St. Paul speaks: "Their work was burned, and they suffered loss, but they themselves were saved, yet so as by fire."

To sum up what has been said, in this and a former discourse—"Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." In some instances, it is sent by God for correction, and in other instances for warning. In *no* instance, can it come, without *his* permission. What is man's duty, in the day of trouble? God has been pleased to answer the question. It is "to consider." The appropriate topics for consideration obviously are the *circumstances* of our calamity, by which he, who influences and instructs men by his providences as by his word, probably intended both to affect our hearts, and to enlighten our understandings. We should also consider the *causes* of our calamity, whether sin in general, the sins of certain individuals, or the particular sin which may have been marked by this particular calamity—and lastly, we should meditate on the *purposes* of divine wisdom and mercy, in sending, or permitting adversity, which are the welfare of man, in the life that now is, and more especially, his religious improvement, the only true basis of happiness here and hereafter.

There is a passage in the Prophet Haggai which has a remarkable bearing on our subject. "Then came the word of the Lord by Haggai the Prophet saying—"Is it time for you, O ye to dwell in your ceiled houses, and this house lies waste? Now therefore, thus saith the Lord of Hosts consider your ways. Ye have sown much, and bring in little, ye eat but ye have not enough: ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages ear-

ueth wages to put into a bag with *holes*. Thus saith the Lord of Hosts consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." The *reproof* is not now applicable to us, and I trust will not be so, at any future period. The *warning* can never be unseasonable, and the ~~expectation~~ is specially appropriate, under our present circumstances.

FOR THE GOSPEL MESSENGER.

EPISCOPAL COLLEGES.

Messrs. Editors.—In the Gospel Messenger of last month, I read with much satisfaction, and in this respect, I have no doubt all the members of our Church sympathize with me, the statement of the prosperous condition of Kenyon College, but in candor, I must say my satisfaction was much qualified by the information that neither in the College or in the Preparatory School was used any book illustrative of the doctrines and duties of Christianity, as they are understood by our Church. In Yale College, that is during Dr. Dwight's Presidency, (and I presume the same is true now,) not only were the students taught by Divinity Lectures, of course founded on the Calvinistic and Presbyterian system, but one of the text-books was the Assembly's Catechism, with the *strict* notes of Vincent. I do not doubt that in all the Colleges founded by other denominations, whether they be Roman Catholic, Presbyterian, Baptist or Methodist, Christianity is taught according to their distinctive views of it, and that each of them has at least one such distinctive text-book as we have seen Yale College *had*. One of the arguments against the institutions founded by individuals indiscriminately, and those called State Institutions, such as are in this State and in Georgia, is that Christianity in them can be taught only in a general way, and we find therefore that such institutions have no *Divinity* Professor, and no other class-books relating to religion but those on the "Evidences of Christianity," and on "Natural Theology." Was not this the consideration which induced the Presbyterians of Georgia, (although the President of the *State* College was a Minister of their own Church, and it is believed a majority of the Faculty and the Trustees,) to found Oglethorpe College, which is exclusively under their government? It is the same consideration which has led various Ecclesiastical bodies to recommend the instituting of *separate* primary Schools and Academies, or Church or Parish Seminaries, as they have been called. We take it for granted that in such institutions for education, (we fear there are not many,) connected with our Church, Trinity Church School for example, and Washington and Geneva Colleges, there are used other books than Paley's Evidences, Butler's Analogy, and Paley's Natural Theology, that there are studies which tell the pupil *what* the Gospel expects him to believe and do; and that the Episcopal Church, by some of its members, has assumed the responsibility of teaching him the Gospel, in conformity with the Creeds, Articles and Liturgy of that Church. There is no want of suitable and well tried text-books to inculcate the principles of doctrine, discipline, duty and worship, as for example, Pearson on the

exhortation

Creed, and Prettyman on the Articles; Potter on Church Government; Bishops Seeker, and White on the Catechism, and those masterly productions, (equally appropriate for the mature and the youthful mind for Colleges and Schools,) Nelson on the Fasts and Festivals; and Hobart on the Book of Common Prayer, (a most happy condensation of all that is material in our liturgical writers.) We do hope, that the day will come when Episcopalians will feel and act on this subject as have many of other denominations from the very first settlement of our country, and choose their children to be educated in *Christian* knowledge and habits; and not merely in secular knowledge and personal accomplishments; and of course, as the only means of having them taught according to their views of Christian truth, the whole truth and nothing but the truth, and of initiating them in Christian customs, as transmitted from the primitive Church, that they will found a School for the Parish, an Academy for the City, and a College for the Diocese. In the mean time, until this consummation devoutly to be pursued, is attained, we trust that Christian instruction will be introduced into all Schools, the primary, the high, and the University, according to the plan which has been suggested in Ohio,* viz.—that Ministers be permitted at stated periods to visit the Seminaries and give religious instruction, each Minister to the class of his own faith. Would the pious Hebrew, would the pious Christian of the first ages, would the pious member of the Church of England have consented to a system which divorces religious and secular instruction, and allows the utter silence of the Gospel in our Schools, except in those few, in which its evidences and nothing more of it are studied.

P. M.

NOTICE OF A NEW PUBLICATION.

Sketch of the Reformation in England. By the Rev. I. J. Blunt, Fellow of St. John's College, Cambridge. With an Introductory Letter, to the Editor, by George Washington Doane, D. D., Bishop of New Jersey. 1837.

This book on a *subject* with which no well educated churchman should be unacquainted, and than which few can be more interesting to him, ought to have been noticed sooner, as we have for some time had in our "Theological Library" the English edition of it. They have done good service to the cause of "pure and undefiled religion" who have had it republished in our country, and if the series called "The Library of Christian Knowledge" comprises many such works, it deserves to be widely circulated. No one will be content to lay aside this book, not less attractive by its style than its topics, until he has gone through it, and then he will wish the same hand were to guide him farther into the history and biography of the Church—that he could enter another and another gallery of portraits and scenes, (in particular those of the puritan age,) sketched by an artist whose strokes are so bold, colors so bright and pictures so true to nature and so finished. The book is valuable to the young, to allure them into the path of Ecclesiastical history,

* See an article in the Gospel Messenger for February, page 375.

to impress on their minds the leading events and the moral images of the great men of our Church history, and to invite them to look into its details in the larger histories and biographies, as for example, Burnet's *Histories* and Fox's *Martyrs*. And indeed it invites their attention to such admirable treatises as Hooker's *Ecclesiastical Polity*, and Jewell's *Apology*, which are identified with the history of those times. The book is valuable even to the best informed churchman, to refresh his memory as to the rise, progress and excellencies of his Church, and to warm his heart with thankfulness to God who hath cast his lot in such a pleasant place, and given him so goodly a heritage. Not less valuable for its facts and the clear exhibition of them, is this work for its reflections, conceived in a philosophic temper and confirmed by experience and observation. But we must not detain our readers from reading Mr. Blount himself. And we at once recommend his book, and instruct and gratify them by the following quotations, to which we have given short prefaces.

Our Articles not Calvinistic.—"When the exclusive doctrines of Calvin triumphed for a season in this country, and the Westminster divines were called upon to remodel the church, one of their first acts was to review the articles, (a task which they did not complete, probably finding it a business of too much moderation to suit their present temper,) with the express design of rendering them "more determinate in favor of Calvinism," and a similar attack appears to have been meditated upon them by the same party at the Savoy conference after the Restoration; sufficient testimonies these, that the exclusionists did, in fact, feel the Articles (however they may have laid violent claim to them as their own) to be conceived in a temper inconveniently liberal, and the net of Cranmer and his coadjutors to have been cast, in this instance, too wide to meet their approbation. Nor will a closer examination of the history of their actual composition lead to any other result. For the model upon which those of Cranmer of 1553 were formed was the Confession of Augsburg, which was strictly a Lutheran Confession, Melancthon himself having drawn it up; and it is a curious fact, and like another to which allusion has already been made (the frequent invitations sent to this great Reformer to repair to England and take part in building up her church,) a fact indicating the influence which his character and opinions exercised on the ecclesiastical proceedings of this country at that time, that the divinity professorship in Cambridge, which was vacated by Bucer's death, in 1551, was not filled up for two years, apparently in the hope that Melancthon (for whom it was intended) would be persuaded to come over and occupy it; the interval being precisely that in which the Articles were concocted. Nor may it be impertinent to remark, that on their revision under Archbishop Parker, previous to 1562, care was taken to draw from the same, or at least a similar, fountain for what was wanting; the additions and emendations bearing token, both in their matter and language, of having been derived from the Confession of Wirtemberg; a Confession composed in 1551, and exhibited at the Council of Trent the following year, and which, like that of Augsburg, was not Calvinistic, nor Zuinglin, but Lutheran."

Our Church's views of human depravity.—"Both in the Confession (and particularly that in the Communion Service) and in the Absolution, which was taken from Pollanus and not from Calvin, who did not adopt any form of the kind, extreme expressions with regard to human depravity to be met with in the originals are studiously suppressed or qualified in the imitations, as if the morbid anatomy of our nature was not the theme on which they delighted to dwell, satisfied with having at least trampled under foot all pretensions of merit on man's part, and with having vindicated the *exclusive* claim of our Lord's cross and passion to the salvation of a race fallen at any rate from a pernicious height."

Our Church is moderate, avoids extremes or ultraism.—"Cranmer and his colleagues have been pronounced by our great puritan poet, 'time serving and halting prelates;' happily, in one sense, they were so. Wickliffe would have been a man more after Milton's heart; but 'the wisdom which is from above,' we read, 'is gentle:' and if there be one thing more than another that fixes the attention of sober-minded and considerate men when contemplating the progress of the Reformation, it is the calmness, the temper, the prudence, the presence of mind, with which Cranmer endeavored to direct (like a good and guardian angel) the tempest on which he rode; and whilst he felt how much the fierce element was imperatively commissioned to destroy, he never for a moment forgot the still nobler part, how much it was permitted to spare: he steered the ark of his church with wonderful dexterity through a sea of troubles, avoiding the scattered Cyclades, when it is probable that, had his great predecessor been the pilot, he would have run it aground, and left it a wreck." * * * "With the gorgeous ceremonies of the church they had grown up in soliciting their senses on the one hand, endeared, too, by all the holy recollections of their youth and even manhood; and contempt for all decency of apparel and ritual, the natural re-action of former abuses, assailing them on the other; these judicious men yielded themselves to neither extreme, but adopting the *middle way*, (alas! that Milton should bestow upon them no better title for this than that of halting prelates,) left us a church alike removed from ostentation and meanness, from admiration of ornament and disdain of it; a church retaining so much reverence for ancient customs, and ancient forms, as not rashly to abolish them, and only so much as not to adopt them blindly. Under the guidance of this principle it was brought to pass that though this same church was not made to discover the material flesh and blood of our Lord in the communion, it was taught to discover (whatever Bishop Hoadley may say to the contrary) more than mere commemorative emblems; that while she does not presume to limit the regenerating influence of the Holy Ghost to the single mode of baptism, and exclude from all possible admission into heaven every soul of man which has not partaken of that rite, for 'the Spirit which works by means may be not tied to means,' she declares it generally necessary to salvation; that whilst she teaches the absolute need of a Saviour and of a Spirit, to restore in us that image of God which was grievously defaced by the fall, and imputes such restoration to the merits of a Saviour and the influence of the Spirit, she thinks it of inferior consequence to

determine how far gone from original righteousness we may be, resting satisfied with the assertion (to the truth of which every one who knows his own heart must subscribe) that we are at any rate 'very far gone,' '*quam longissime*,' as far as it is possible, consistently with the possession of a moral nature at all, and responsibility for our actions; that whilst she does not allow marriage to be a sacrament, as remembering, that it is no ratified means of grace, still less does she regard it as a civil contract, as remembering, also, that in it is signified the spiritual marriage and unity of Christ and his church, and that male and female God joined together; that whilst she does not enforce, on pain of damnation, confession to the priest, or hold the act to be essential to the forgiveness of the sin, she, nevertheless, solemnly exhorts such persons as have a troubled conscience, and know not how to quiet it, to go to a minister of God and open to him their grief, that they may receive from him the benefit of absolution, together with ghostly counsel and advice. With such discretion did our Reformers retain the good which was in the Church of Rome whilst they rejected the evil, putting the one in vessels to be kept, and casting the other away; with such temper did they refuse to be scared by the abuses of past times, or the scrupulosities of their own, into narrowing needlessly that ground on which they invited a nation to take its stand, and which they well knew must be broad to admit of it. And so it came about, that a form of faith and worship was conceived which recommended itself to the piety and good sense of the people; to which they reverted with gladness of heart when evil times afterwards compelled them to abjure it for a season; towards which, those who have since dissented and withdrawn from it have so often seen occasion (or if not they, their children, after them,) to retrace their steps, and tacitly to acknowledge that whilst they sought meat for their lust, they had rejected angels' food.

"God grant that a church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zealot by words of soberness, and animating the luke-warm by words that burn—that a church which has been found on experience to have successfully promoted a quiet and unobtrusive and practical piety amongst the people, such as comes not of observation, but is seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach—that such a church may live through these troubled times to train up our children in the fear of God, when we are in our graves; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her!"

[To be continued.]

Those who talk of sudden and instantaneous assurance talk at random. Assurance is a fruit and effect of *righteousness*. It is progressive.
—*Cecil*.

SELECTIONS.

ON ALLOWING THE USE OF THE CHURCH FOR ANY OTHER THAN ITS PURPOSES.

On the above subject, the Bishop of New-York, in his late Address to the Convention of that Diocese, has the following excellent remarks :

"No one, it would seem, can peruse that solemn office with an unbiassed and enlightened mind, or a Christian heart, without perceiving that it bears the character of an instrument involving a transaction of the most solemn and binding nature. An edifice is thereby offered by its owners to the Lord, solemnly devoted to His service, and expressly 'separated from all unhallowed, worldly, and common uses.' The parties making the offering declare that they do it 'with all humility and readiness of heart,' and pray God to 'accept this service at' their 'hands,' and 'to accept the dedication of' their building 'to' His 'service.'

"Brethren—Are these unmeaning words? Is it a vain oblation that is thus solemnly made? Is there here any reservation? Is there the semblance of reservation in any part of the holy solemnity? Is aught retained for the exercise of discretion, or the intervention of civil rights? Is it not a transaction which should be entered on in good faith? And does it not impose an obligation which should be fulfilled with all fidelity? Whatever use is unhallowed, worldly, or common, it is declared, in a solemn compact with the Deity, shall be excluded. By unhallowed cannot be meant unholy or wicked—common decency would exclude that—but *not* holy, not of a holy character, not connected with the sacred purposes to which the building is solemnly appropriated and devoted, and its appropriation and devotion to which has been the subject of a solemn engagement with God himself, and an offering which He has been besought to accept and bless. There has therefore been a compact entered into with Him, that for none but holy purposes shall the consecrated building be used. And in what clearer and more binding shape could the Church enact a law—and her laws are obligatory on all orders of men within her pale—than by providing for such a transaction by her members? Her law, then, clearly is, that her consecrated edifices are *not to be used for any other purposes than those of a holy and religious character*. They are God's houses; and by being made His, have been, with the profession of humility and readiness of heart in the transaction, placed beyond the right of any other disposal. The right has been surrendered; and the party surrendering it has thereby placed itself under an obligation to act accordingly.

"I have felt it my bounden duty, brethren of the clergy and laity, thus to lay before you, and through you, before your respective flocks and constituents, the law of the Church in this important matter, and to remind you of its connexion with fidelity to a compact solemnly entered into with the Most High God. And to my Reverend brethren the rectors of parishes, whose is the prerogative and duty of decision and action in the premises, with regard to their respective churches and chapels, and to the wardens and vestrymen of parishes destitute of rectors, I look with confidence for seeing that the laws of the Church are duly

observed, and her fidelity to God maintained, in all matters within their proper cognizance."*

* "A plausible ground of objection to the principle here set forth, exists in the case of societies designed for the moral reformation of the community, and in that of literary institutions.

"Intemperance and other immoralities are great acknowledged public sins, in the estimation of the community at large and slavery and freemasonry are held to be such by many eminent and good men. Societies are formed for purging the land of these iniquities. Is it proper that their business should be transacted, and their celebrations held, in our consecrated buildings?

"In the first place, it is well known, that there are important differences of opinion among the best members of the community as to the correctness of the principle on which Temperance, Moral Reform, Anti-Slavery, Anti-Masonry, and similar societies, are instituted and conducted. These differences ought not to be incorporated into the Church. Whatever views her ministers and members may entertain in the matter, should be confined to them as citizens and members of society, and not be brought to bear upon them as *belonging to the Church*. All ecclesiastical bodies, therefore, should be kept free from discussion or committal respecting them. For the same reason, the Church's consecrated buildings should not be used for such discussions, or for business connected with these institutions.

"But secondly. The Church, as the Church of Christ, knows no rule of morals but the Gospel, and no Gospel independent of the Church. All efforts, therefore, at moral reform, save through the Gospel and its Church, she cannot sanction. They ought, therefore, be they advocated and patronized by whom they may, her own ministers and members, or others, to be unknown to her. Her organized bodies, vestries, conventions, and societies, should not engage in them; and consequently her consecrated churches and chapels should not be used for their purposes.

"As it respects literary institutions, it should be borne in mind that literature is divided into two departments—*Sacred* and *Secular*, or, as it is usually termed, *Profane*. Sacred Literature is that which has a direct bearing on the true interpretation, and proper application, of the Holy Scriptures. Secular or Profane Literature is that department which has to do with the interests of learning and science, in their application to objects not immediately connected with spiritual concerns, and the life which is to come. Sacred Literature, in all its departments, from the humble operations of the Sunday school, to the deepest and most learned theological studies and researches, is, if under the direction and control of the Church, proper to our consecrated temples. Secular or Profane Literature, which includes, beside branches connected with the higher departments of literature, science and philosophy, the lighter grades of the drama, fiction, satire, and cognate branches, and may be brought to bear on politics, secular business, social customs and fashions, and various other subjects of a purely worldly character, I think I need not say, is unsuitable to our consecrated buildings. Its public exhibitions may not be improper in themselves; but certainly they come not within the proper, and sacredly guaranteed, uses of the House of God. Even if an exception were deemed allowable in behalf of exercises consisting merely of grave literary and scientific dissertations, and the solemn conferring of literary honors, the plea is removed by the manner in which our collegiate and other merely literary public celebrations are conducted. I need not refer to the light and trifling subjects, and the light and trifling manner in which they are treated, which more or less characterize all school and college exhibitions. I mean not to say that these are always necessarily wrong. But do they befit the house of God? There are appendages also to these celebrations in music performed, refreshments taken, and tokens of approbation or disapprobation given, with regard to which I will only ask every pious Christian who may read this note, and know any thing of the matter in hand. *Are they befitting the House of God? Do they consist with the terms and true meaning of the solemn act of consecration?*

"The lending of our churches to worship extraneous from that of our communion, is another matter, which requires serious consideration.

"Our churches are consecrated to the worship and service of Almighty God—that is, by every reasonable and proper construction, that worship and service of Him which the Church deems consonant with the requisitions of the Gospel. These requisitions, according to our standards, admit those only who have received Episcopal ordination to be lawful ministers in the word and sacraments. Such only, therefore, unless we violate

what ourselves have declared to be lawful, can we admit to minister in our buildings solemnly consecrated to gospel ministrations.

"As it respects, too, the *matter* of worship, the Church prescribes what is the proper celebration of divine service, and the proper form of ministration in the sacraments and other public ordinances. Surely, then, if we enjoin such safeguards to the integrity of Christian doctrine as are afforded in our provided administrations, in the case of our own ministers, we must be unfaithful to the avowed principles of our Church, if we allow in buildings under our control, the celebration of public worship, and the administration of ordinances, otherwise than we think accordant with the Gospel, and therefore with proper regard for the truth as it is in Jesus.

"I have, therefore, no hesitation in saying that the appropriation of our consecrated buildings to other worship than that provided for by our liturgy, is inconsistent with the terms and true meaning of the office of consecration.

"That office supposes the preparing, executing, and presenting to the Bishop, of an *instrument of donation*, prior to the consecration of a church or chapel; and every sentiment of reason and propriety must agree, that until there is a full and fair surrendry of the building to the holy purposes contemplated by its consecration, and its severance, in good faith, from all inconsistent use, there cannot be fairly asked that office at the hands of the Bishop."

THE EPISCOPAL OFFICE.

In his late address, Bishop Onderdonk says:—"In the good providence of God, the event, long anxiously anticipated, of having the support of our Episcopate placed on a footing independent of the parochial relation, has, within the past year, been accomplished. The Corporation of Trinity Church in this city, having, agreeably to their proposition communicated to the last Convention, raised the Episcopal Fund to an amount sufficient to warrant the appropriation of its income to the desired object, *that* has now become the source whence your Bishop derives his support." * * * "Thus, brethren, is our Diocese, by the good providence of God, brought back to that feature in the primitive organization of the Church, whereby the Bishop's pastoral relation is alike to his whole charge. The necessity, so often existing in this country, of having it otherwise—of the Bishop's being a *parochial* as well as a *diocesan* pastor, and being *specially* bound to pastoral duty to a small portion of the flock committed to his care, is not without danger of being unfavorable to that view of the pastoral character of the Episcopate which is afforded by that best rule and measure of ecclesiastical organization which are furnished in the holy scriptures, and the writings of the apostolical fathers. That character, with an equal regard to the whole flock of which he is placed in charge, the Bishop of this Diocese is hereafter to sustain."

Retired Christianity is the truest. It is easy to fill the head with notions, but to sit still like Mary at Christ's feet, and be a learner, is far better. There are too many whose chief religion lies in going from church to church to hear, and from house to house to prate, but who are too seldom in their closets, too seldom in close converse with God.—*Cecil*.

POETRY.

FOR THE GOSPEL MESSENGER.

GOOD FRIDAY.

Oh! what a dread sight—we see on Calvary's height!
 What anguish and sorrow and wo;
 The Great King of Heaven—to death is now given,
 And this to save mortals below!

Come and see the red tide—as it flows from his side!
 This stream is to cleanse us from sin—
 Oh! list to the sighs—from his pale lips as they rise,
 The horrors of death now begin!

See his temples, they bleed!—This is suff'ring indeed!
 Can nature more agony bear?
 He must sink with his pain—Life cannot long remain,
 He'll breathe out his soul in despair!

They mock and revile—and they insult him the while,
 Tho' pity could scarce be denied;
 'Till his spirit no more, could such torture endure,
 And he bow'd his meek head—and died.

But one look from his eye, and one agoniz'd cry,
 Were sent to his Father above—
 "Oh my God! hast thou now while with anguish I bow,
 "Forsaken the Son of thy love?"

"It is finish'd!" he said—And he sleeps with the dead!—
 His pure Soul has gone to its rest;
 All his sorrows are o'er—He can suffer no more—
 In glory he reigns with the blest!

He left his heav'nly throne—and to earth he came down,
 To pour out his life-blood for men;
 And oh! is there a heart—That from sin will not part,
 And wound its Redeemer again?

Let not mine be that heart—Grief like this to impart,
 To Jesus my God and my Friend—
 No! while he gives me grace—His dear cross I'll embrace,
 And never my Saviour offend!

March, 1838.

JULIA.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephen's.—The Collection, (after the Lecture,) on the first Thursday in March, amounted to \$19.

Domestic and Foreign Missionary Society of the P. E. Church.—The Spirit of Missions, for February, contains the proceedings of the Com-

mittees, and Correspondence, as usual. One of the Missionaries in Africa, writes—"A system of dashing, (that is, giving presents to induce parents to send their children to school,) has prevailed, which must be broken up. There is nothing in favor of the practice, but, on the contrary, every thing against it." The amount reported, is for Domestic Missions, \$2037; for Foreign, \$2505; nothing *this month*, from South-Carolina. The Domestic and Foreign Committees of the Board of Missions, have made an earnest appeal for assistance to the people, through the Clergy of our Church, in which they say, the whole expenses of the *domestic* department, is about \$25,000 per year, and that the receipts, thus far, have not been equal to three fourths of the current expenses, and as to the Foreign department, the annual expenses are about \$26,000, and the receipts for 8 months of the official year, less than \$10,000. The Appeal has these remarks,—(coming from the heart, may they go to the heart of all.) "The Committees affectionately request you to lay before your Parish, as you may judge best, the nature of the work, the need it has of their prayers, and the obligation to sustain it, so explicitly declared by the Church, and by the word of God—this cause of our dying risen Saviour—the salvation of a perishing world."

New-York.—The Journal of the 52d Convention, held October 5,-7, is just issued. An abstract was printed in our January number; there are in this Diocese, 239 Clergymen, and 232 Churches. Reports were made, not only by the Clergy, who have parochial charges, but by many who have not; a canon of the Diocese requiring every Clergymen, "to report the occasional services he may have performed, and if he have performed no such services, the causes or reasons which have prevented the same." To the extracts from the Bishop's Address, on former pages, we invite particular attention.

Florida.—We have before us, the Proceedings, in organizing this Diocese, and the Journal of its primary Convention. Every thing appears to have been well done, and according to due order, and the prospects of this youngest member of our confederacy, are truly encouraging. It appears there are 7 organized Parishes, 6 of which attended by their delegates, (12 in number,) this Convention, and 6 Clergymen, of whom 3 were present on this occasion. The Convention sat for several days; the Rev. Robert Dyce was appointed the President, and the Rev. J. L. Woart, the Secretary. The Reports from the Parishes are remarkably full and interesting. The Committee on the state of the Church, remark "wherever we look in Florida, we find here and there, scattered through the diocese, the seed of the Church. Your committee would therefore state, that, under God, our future prospects are in our own power. There is material enough. The Gospel is entrusted to us. The ark of the covenant is committed to our charge, and God's grace will rest upon our efforts. If, as village after village springs up, we there hold out the cross; if we wait not for circumstances to develope, but following the echo of the axe as it rings in the forest, carry the Bible and Prayer Book to the cabin of every settler, then

may we indulge any hope that may be formed. At present, our population is inclined to receive the worship and discipline of the Episcopal Church. How long this may be the case, is known only to Almighty God. Your Committee, therefore, would press upon all Churchmen, the duty of working while it is day, and where the services of a clergyman cannot be obtained, let the Liturgy of our beloved Church be read, and experience has proved, that it will make for itself a way to the heart, and form a nucleus, around which may be gathered a spiritual flock."—This is an excellent suggestion, and we hope will be carried out. How much better to call the people to join in our Liturgy, under the leading of a pious layman, than to hear the preaching of the so called ministers, who rove about the new settlements. The Canon of the "Diocesan Missionary Committee," appears to us remarkably judicious and efficient. The constitution provides, if the Bishop be absent, for the appointment of a President. Would it not have been well to have added, "who shall be a clergyman," for an Ecclesiastical Convention, with a layman at its head, would be an anomaly. "The business of each day, (says the rule of order,) shall be introduced by prayer,"—we presume the regular service of the Church, (as is done in other Dioceses, and in General Convention,) of course.

The new and neatly finished Episcopal Church, lately erected in Tallahassee, was, on Sunday, the ult., consecrated to the worship of Almighty God, by Bishop Kemper. The services were conducted in a solemn and impressive manner, and the sermon, by the Bishop, was chaste and appropriate. We congratulate our Episcopal friends upon the success that has followed their zealous and praiseworthy efforts in the erection of so commodious a sanctuary, and trust that Heaven will grant unto their Church, peace and prosperity, as a rich and ample reward for their labors.

St. Mary's Hall.—This important institution for female education, under the supervision of the Bishop of New-Jersey, is now in successful operation. The catalogue has the names of 9 Teachers, and 52 pupils, 3 of whom are from our city. To these particulars, we invite attention:

"Full courses of Lectures are delivered annually, in the lecture-room of the institution, to the pupils alone, in Botany, Natural Philosophy, and Chemistry, with a complete apparatus.

The year is divided into two terms, of twenty-two weeks each; and two vacations, of four weeks each. The summer term commences on the first Wednesday in May, and the winter term on the first Wednesday in November.

The ordinary expenses of each term, including boarding, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and the domestic economy, will be one hundred dollars, payable always in advance. There will also be a charge of six dollars, for each term, for the use of bed, bedstead, bedding and towels. Washing, at 50 cents a dozen. Pupils, who remain, pay \$12.50 for each of the two vacations.

Provision is made for remitting the ordinary expenses to one pupil in

every ten, being the daughter of a clergyman deceased, or in necessitous circumstances. The other charges are all made, as in usual cases; and this remission is, in each instance, for one year only, unless peculiar circumstances warrant its continuance. To clergymen of the Church, who ask the deduction, the ordinary expenses for each term will be reduced to seventy-five dollars. Additional and extra charges as in other cases.

Instruction, for the quarter of 11 weeks, in French, \$7 50; German, Italian, or Spanish, \$10; Drawing and Painting, \$8; Fancy Work, \$6; Piano, with the use of instrument, \$15; Guitar, \$15; Harp, \$25; Organ, \$20."

Episcopal Institution at Troy, N. Y.—There are some boys, whose parents were formerly of Charleston, at this School, and we are pleased to state, it is in a very flourishing condition, under the preceptorship of the Rev. Mr. Walker, Rector of Christ Church. There has grown up an interesting school of about 40 pupils, many of them from a distance, in the eager pursuit of a classical education, and vying with each other in a laudable ambition. At their semi-annual exhibition, there were exercises in composition and declamation. Of the eleven compositions which were read, from the youngest boy to the advanced in youth, all were entitled to praise. Several of them were characterised by a richness of language which would do credit to more experienced writers.

Bordentown (N. J.) Institute.—This establishment, upon the beautiful bank of the Delaware river, under the direction of the Rev. Edwin Arnold, D. C. L., though yet in its infancy, has secured a high degree of confidence, and promises to be of great and permanent usefulness. From the catalogue just received, it appears that besides the principal, there are four masters devoted to the duties of the Institution. There are at present 76 students. The visiting committee consists of the Bishop of New-Jersey, the Hon. Joseph Hopkinson, of Philadelphia, and the Rev. Dr. Berrian, of New-York. From the statement of these highly qualified judges, and from other sources, we learn that the institution is worthy of extensive encouragement.

Christian Statesman.—A periodical, under this title, is about to be published in Washington City, to be devoted to the cause of truth and Christianity, &c.

Congressional Ducl.—We call it *so*, not because the principals were members of Congress, but because that august body were accessaries after the deed, for the Churchman well remarks, "they all united in their highest legislative capacity, (by their resolutions in honor of the deceased,) in giving, not indeed a legal, but yet a formal, virtual, and effective sanction, of the practice of duelling." No Chaplain of our Church could, with propriety, have officiated, for in 1808, the General Convention resolved "that the ministers of this Church ought not to perform the funeral service in the case of any person who shall give or accept a challenge to a duel;" and afterwards, in 1811, "that the reso-

lution passed by the last Convention on the subject of duelling, be considered as not precluding any minister from performing the burial service, when the person giving or receiving a challenge, has afterwards exhibited evidences of sincere repentance."

We re-publish the following with great pleasure :

"*Resolved*, That with every desire to manifest their respect for the House of Representatives, and the Committee of the House, by whom they have been invited, and to the memory of the lamented deceased, the Justices of the Supreme Court cannot, consistently with the duties they owe to the public, *attend in their official character, the funeral of one who has fallen in a duel.* Ordered, that these proceedings be entered on the Journal of the Court," &c.

Duelling.—To come, then, unto the question of duels. Both by the light of reason, and the practice of men, it doth appear that there is no case wherein subjects may privately seek each other's lives. There are extant the laws of the Jews, framed by God himself; the laws of the Roman empire, made partly by the Ethnicks, partly by Christian princes; a great part of the laws of Sparta and Athens, (two warlike commonwealths, especially the former;) lie dispersed in our books; yet, among them all, is there not a law or custom that permits this liberty to subjects. The reason of it, I conceive, is very plain; the principal thing, next under God, by which a commonwealth doth stand, is the authority of the magistrate, whose proper end is to compose and end quarrels between man and man, upon what occasion soever they grow; for, were men peaceable, were men not injurious one to another, there were no use of government; wherefore, to permit men in private to try their own rights, or to avenge their own wrongs, and so to decline the sentence of the magistrate, is quite to cut off all use of authority.—*Hale's Golden Treasury.*

Theatre, &c.—In May, 1817, at the General Convention, it was resolved, that the following be entered on the Journal of this House, and be sent to the House of Clerical and Lay Deputies, to be read therein: "The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet, but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things. And especially on the subject of gaming, of amusements, involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention—they do not hesitate to express their *unanimous* opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret, at the information, that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals."

Bishop of London.—A large proportion of the beneficed London clergy attended in St. James' Square, on Wednesday, November 16th, to present an address from the Fellows of Sion College, to the Bishop of London, on his restoration to health, from his late severe illness. The address was received in the most gratifying manner. In replying to the passage, which contained a respectful remonstrance of his clergy, to be more sparing for the future, of his own exertions, his lordship promised to heed the caution, but only so far as was consistent with his higher duties, and beautifully introduced St. Paul's observations to the elders of the Ephesian Church: "Not counting my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God."

Mode of Baptism.—Eccles. xxxi. 30, reads thus: "If one be baptized on account of a dead body, and again touch it, what will his washing (or purifying,) profit?" Now turning to Numbers, xix. 13, we find that a person who touched a dead body, was required to have the water of separation sprinkled upon him. To this sprinkling, the Jewish writer doubtless referred, when he used the word *baptizo*, and to him baptizing and sprinkling must have been synonymous.

Value of the Liturgy.—All I see abroad, raises my esteem of our English Liturgy. The Foreign Churches, in their ardor to recede as far as possible, from the Church of Rome, seem to me to have too little consulted the interests of devotion, and to have attended too exclusively to public preaching. We are always in danger of extremes.—*Bishop Wilson, of Calcutta.*

Married,

On the 8th ult in Christ Church Parish by the Rev. Mr. Fowler, Colonel JOSEPH MAYBANK to Miss ANN PEARCE, all of said Parish.

Obituary Notices.

Died, on the 26th February, the Right Rev. W. M. STONE, Bishop of the Diocese of Maryland, in the 59th year of his age. Resolutions expressive of the high respect and esteem in which he was held have been passed at a meeting of several of the Clergy in Baltimore, and of the Vestry of Chester Parish, of which he was the Rector. He has held the Episcopate since October, 1831.

Died, on Monday morning, the 19th March, of a pulmonary affection, the Rev. WM. H. PURVIANCE, aged 24 years and 11 months. late of the Eastern Diocese. He came to Charleston a few weeks previous in pursuit of health; but found, soon, an unexpected grave! Mr. P. finished his collegiate course in Baltimore when quite a youth, and entered at once with much ardor upon the study of law. After having attained what was requisite for an admission to the bar, however, he abandoned that profession. Having his heart touched by the Spirit of God, seeing the moral desolations which this world presents to the Christian's view, and being convinced that it was his duty to do all in his power to build up the Kingdom of the Redeemer in the Church, he devoted himself to the Sacred Ministry and commenced a course of theological study. His earlier studies were pursued in the General Seminary of New-York, but his course was completed in Kentucky, where he was admitted to the holy order of Deacons by Bishop Smith. Being dissatisfied with the state of things in that Diocese, however, he returned East and was usefully occupied with the duties of the Parish in Lonsdale, near Providence, R. I. when he was attacked by the fatal disease which has terminated his earthly

existence. Living, as he did, the life of a christian, the consolations of our Holy Religion were not wanting to support him in the hour of trial. He felt that "to depart and be with Christ was far better;" and to the writer of this brief notice he expressed the assurance, "that if the earthly house of this tabernacle were dissolved, he had a building of God, an house not made with hands eternal in the Heavens." Whilst, therefore, his friends must mourn his loss, they may yet console themselves with the blessed assurance that he has gone to dwell in the bosom of God, and shall no more know of sorrow or sighing or death.

Once more is the Church called to lament over the departure of a young and faithful Minister. Within a few years several have been called away when on the very threshold of their ministerial career. There is Lyde, and Cobia, and Brennenman, and Cooke, and Purviance; they have all gone! But though they are no more, the voice of their example still speaks to us, warning us all to be active and watchful, seeing that we know not the day nor the hour when the Son of Man shall come!

Died, in St. Paul's Parish, on the 26th of February, Mrs. SUSAN M. H. BOONE, in the 59th year of her age, a sincere, humble, and devout Christian; of meek and quiet spirit; well reported of for good works; hospitable to strangers; the friend of the Clergy; constant and devout at church; a doer of the word, and not a hearer only; forgiving unto every one, who had offended her, even as she hoped to be forgiven of God for Christ's sake; in the midst of a crooked and perverse world, holding faith and a good conscience; and though the love of many waxed cold, and the hearts of others were desponding, yet she swerved not from the truth; patient in tribulation, rejoicing in hope; often visited and tried of her Heavenly Father through life by sickness, by adversity, and by the loss of friends, still she held fast her integrity. When it pleased God to call her hence, she was patient till her change came; calmly resigning her spirit into the hand of her Creator, and joyful through hope of a resurrection to a better and an endless life. In the Lord did she put her confidence, of what then should she be afraid? He who had begun a good work in her, at an early period had called her to his service, and ever since had assisted her both to will and do, she was persuaded would carry it on unto the day of Jesus Christ. "Blessed are the dead who die in the Lord." Blessed are they who "having finished their course in faith, do rest from their labors, and are henceforth in joy and felicity!"

Died, in Pittsborough, N. C. on the 8th of March, after an illness of a few days, DANIEL, son of the late Rev. Daniel Cobia, of Charleston, S. C.

"This lovely bud, so young so fair,
Call'd hence by early doom;
Just came to shew how sweet a flower
In Paradise would bloom."

TO A CORRESPONDENT.

We have received a valuable article on the importance of instituting Schools and Colleges under the direction of our own Church, (a measure which other denominations of Christians, as it respects their youth have not neglected.) We regret that it was not received in time for the present number, but it may be expected next month, and we bespeak for it an attentive and general perusal.

CALENDAR FOR APRIL.

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| 1. Fifth Sunday in Lent. | 14. Easter Even. |
| 8. Sunday before Easter. | 15. EASTER DAY. |
| 9. Monday before Easter. | 16. Monday in Easter-Week. |
| 10. Tuesday before Easter | 17. Tuesday in Easter-Week. |
| 11. Wednesday before Easter. | 22. First Sunday after Easter. |
| 12. Thursday before Easter. | 25. St. Mark. |
| 13. Good Friday. | 29. Second Sunday after Easter. |

ERRATA.

- Page 5, line 14 from end, for "Thomas," read John.
 Page 8, line 1, for "the" read too.
 Page 24, line 8 from end, omitted to add, (now forgotten,) whence the selection was taken.
 Page 29, line 14 from end, for "Union," read Society.
 Page 50, line 6 from top, for "expectation," read exhortation.